

"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your real in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

The ONLY Penny Catholic Weekly its cost is the ONLY thing cheap about it. To do you good is its ONLY Aim. Co-operate with it.

Volume I.

"TO BE PRACTICAL and TO DO GOOD"—Our Motto

HUNTINGTON, INDIANA, AUGUST 11, 1912

PRICE ONE CENT.

Number 15

For Our Non-Catholic Friends ---The Fairest Argument*

MARKS WHICH MUST CHARACTERIZE A DIVINE CHURCH.

Nothing is more important than to have a clear conception of the nature of God's Church. This point settled, people would begin to look for the institution which answers the proper description; there would be no more comparison between "Churchianity" and "Christianity." And surely, the "Church of the Living God" must be discernible from the churches founded at any time by man. And the marks of divinity which scholarly inquirers look for in God's Church are:

1. Unity in belief among all members and a center of unity;
2. God-given means which of themselves effect interior beauty of soul, and consequently, Christ-like lives in those who follow closely the Church's requirements;
3. Not only nineteen centuries of life, but an almost world-wide existence; and adherence to all that Christ has enjoined;
4. A teaching authority which can show its commission by tracing its succession to the very Apostles taught and commissioned by Christ.

PART II. CHAPTER II.

CATHOLIC UNITY THE ONLY TRUE UNITY.

One of the most noticeable differences between Protestantism and Catholicism is the harmonious unity of the latter as against the all too many divisions of the former. The last government census (1906) reports 186 denominations as constituting Protestantism in the United States, 41 of which have arisen since the census of 1890. This Babel of Confusion would seem to be anything but a mark of Divinity in Protestantism's favor, since in all other works of God we look for perfect harmony and unity.

The 186 Protestant denominations under this title Father Noll, the editor of "Our Sunday Visitor," has prepared a 600-page volume in which he takes up part by part the whole Catholic system, and defends the same by Protestant witnesses only. This book is now on the press and sells at the remarkably low price of \$1.00 in Morocco cloth and 25 cents in paper (postage extra). It cost much more than \$1.00 a volume to get out this first edition.

A Practical Study in Socialism--Logic Applied

(By Robert L. McWilliams of the Spokane Bar.)

The following passage is taken from the pamphlet of a prominent Socialist, John M. Work, entitled "What's So and What Isn't." This pamphlet is now advertised as having a circulation of one hundred and forty-three thousand copies.

"Suppose you are the average wage worker.

"You work about nine hours a day.

"In the first hour or two of your day's work you reproduce by your labor the amount you receive for the entire day.

"In another hour or two you reproduce your proportion of the wear and tear, the running expenses, the raw material, and the wages of superintendence.

"Well, then, having done this, it is time for you to take up your coat and hat and dinner pail and go home to your wife and babies.

"Do you do it?"

"No, you don't."

"What do you do?"

"You go ahead and work the rest of the day and add still more to the world's wealth by your labor."

"Who earned that surplus?"

"You earned it."

"Who gets it?"

"The capitalist gets it."

"You divide up with him."

"The Socialist party says that you who earned it, shall get it."

"The reason you do not get it now is because a few private individuals and corporations are permitted to own the means of production and distribution and to compel you to hand over to them the bulk of the product of your toil in exchange for an opportunity to earn a bare living."

"By voting a capitalist ticket, the Republican or Democratic ticket, you have extended to the capitalists the privilege of exploiting you out of the lion's share of your earnings."

"The Socialist party says that that portion of the means of production and distribution which when privately owned can be used by the private owners to gouge other people, shall be publicly owned and popularly managed, that exploitation shall thereby be banished from the earth, and that the workers shall thereby secure the full product of their toil."

"So much for the wage earners."

It takes more than a dogmatic denial of the truth of such a doctrine to erase it from the mind of the average working man. It must be answered if possible. Can it be answered? Certainly not by catch phrases nor by the use of invective. A real appeal to reason is necessary, and that implies thinking.

We are told by Mr. Work that the laboring man earns his daily wage in "the first hour or two of the day's work." What is the proof? Concede, however, that such is the fact. We are then told that "in another hour or two, the laborer produces his proportion of the wear and tear, the running expenses, the raw material, and the wages of superintendence." What is the proof? It is not true except in the rarest instances. Many manufacturers earn but small profits. The Socialist again makes no answer, but he continues gravely to assure us that the deluded victim of the wage system then tolls the balance of the day and presents the "surplus" to the "capitalist." What is this so-called "superintendence" which is classified as one of the minor factors which is settled within that "other hour or two"? Who is this grasping "capitalist" who tolls not but lives in luxury on the surplus donated to him by the laboring class?

To make the problem a little more tangible, let us picture for ourselves the gradual growth of a certain business; and we shall suppose a very exceptional case.

Imagine a laboring man, out of and unable to secure work. His young wife, desirous of doing her share, suggests that she bake bread and pastry for the neighbors. Her husband, seeing the possibilities of the project, accepts the suggestion and assists her, afterwards distributing the finished product around the neighborhood. To their surprise the good husband and wife find a ready market for their wares. By patient endeavor and honest treatment of their customers, they soon find that they can save a little over living expenses. Pleased at the prospect, they increase their exertions until in a comparatively short time they are able to open a bakery and employ an assistant. The industry of the

(Continued on Page Two.)

Parochial Schools Excel Even From An Intellectual Standpoint

Parochial and Public Schools Compared.

Last week we presented a defense of parochial school education by the greatest statesmen and educators of our age. They are irrefutable witnesses to the correctness of the principle on which Catholic education is based. But lest some might surmise that the superiority of Catholic schools from a moral standpoint must be accompanied by a proportionate inferiority in intellectual training, we adduce non-Catholic witnesses to prove that Catholic parochial schools excel even from a secular point of view. And on account of the unpopularity of many to believe this, before listening to the witnesses, it might be profitable to furnish a few reasons why all-round superiority should characterize the parochial school.

1. Parochial school teachers take up their work as a life profession; they never expect to change their occupation, and hence become intensely interested in the same.

2. The motive which impels the religious teacher to devote his or her life to teaching is the highest which can actuate a human being—love for God and a high appreciation for the sacredness of the teaching profession, which begets boundless enthusiasm.

3. Religious teachers live away from the world, are not distracted by its pleasures and attractions, and are not disturbed by the consideration of money.

4. Sisters or Brothers who teach in parochial schools live on the very school premises, dwell in a common house where school and its work enter into their conversations, recreations and prayers. Then their very rule obliges them to devote several hours every day to study.

5. It should be needless to declare that the preparatory training of religious teachers is thorough. A diocesan school superintendent or a school board establishes a high standard of curriculum, which the Sister or Brother must be competent to handle. Then the teaching community itself has not only a well organized system of training, but invites the country's best educators to instruct the teachers during the summer. Now that the most excellent of these points cannot be predicated of the public school teachers and their work must be apparent to the most casual observer:

(a) It is the exception rather than the rule that they teach for life; teaching is intended as a stepping-stone to something better, i. e., more remunerative. President Sherman, of Cornell, has said that the average duration of a public school teacher's career is between seven and eight years. (See "Education in the United States," Vol. I, page 297). Pres. Stanley, of Worcester, has since said that the average length of service is less than four years.

(b) The motive which leads most public school teachers to their profession is the earning of a livelihood. (cf. "Educational Review," Nov., 1906, p. 415).

In the "Report of the Bureau of Education," 1892-93, p. 645, we read: "The profession of teaching seems to be a kind of waiting-room in which the young girl awaits a congenial ulterior support, and the young man a more advantageous position." Observe the present country-wide agitation for the increase in teachers' salaries.

Now give ear to our witnesses.

JAMES CLANCY,

School Inspector, 12th District, New York City.

(In New York Sun, Nov. 11, 1904.)

"To the Editor of the Sun: Sir—

For more than twenty years I have been familiar with the public schools. As a school inspector, I have paid particular attention to methods and results. But until recently I had never set foot in a Catholic parochial school. When I did enter it was with a feeling that it would be impossible to find anything to commend, educationally, from a layman's point of view.

"These (parochial) schools are organized as systematically as are the public schools, with a Board of Directors, a Board of Examiners, of teachers and superintendents. Each school has its supervisor or principal (a nun or a Christian Brother) and a corps of class teachers. Among the religious teachers is a goodly number of laymen and laywomen—all holding certificates from the State or City or the Catholic School Board. Among these nuns I found graduates of the Normal College and ex-public school teachers.

A Familiar Charge Refuted.

"Nothing is further from the truth than the assertion that the parochial schools teach only religion. The morning session is opened with religious exercises. So, too, is the morning session in the public schools; for is not the reading of the Scriptures in the public schools a religious exercise? But in the parochial schools prayers begin at ten minutes to 9 o'clock, whereas in the public schools the exercises begin at 9 o'clock and last fifteen minutes. Promptly at 9 o'clock the classes are at their lessons, no time being lost in an assembly room, as the prayers are said in the class rooms. After the noon recess the children have three or four minutes of prayer in their class rooms. The curriculum calls for only one-half hour for 'instruction in Christian doctrine.' That is all the religion taught in the regular school. Before I dismiss this subject one word as to the Bible. The pupils get a knowledge of the Old and New Testaments from reading lessons, the books containing all the leading events and features of Biblical history.

"The public school children are dismissed at 3 o'clock p. m. In many parochial schools the grammar grades are kept up till 3:30 o'clock p. m.

"In the matter of school supplies there is nothing lacking from the kindergarten to the graduating class.

Results Compared.

"Do these parochial schools turn out better educated children than those from the public schools? Last summer while 75 per cent of the graduates of the parochial schools who presented themselves for examination for entrance into the normal college were admitted (and many with 'honors') only 25 per cent of the graduates of the public schools were successful. This summer the Catholic percentage was higher.

"In all the parochial schools I visited I was invited to examine the classes in any subject contained in the curriculum. Very few were below the standard, while the large majority were superior to the public schools. I know some public schools that cannot be excelled by the best of the parochial schools, for the reason that the principals steal time from the 'frills and fads,' to give their pupils thorough instructions in the essentials. For doing this they are liable to charges should the district superintendent find out and report the conscientiousness of delinquent principals to the Board of Associate Superintendents, whom Mayor McClellan has styled the 'Masters of the Board of Education.'

"In the essentials—penmanship, language, (grammar), reading, arithmetic, history and geography—the parochial schools seem to excel. They excel in drawing. The reason for the superiority of the parochial school

in these respects is simple. At the end of a school term (one-half year) no child is promoted to a higher grade unless the child has a mastery of the subjects taught in the grade in which he or she has been studying for the term. In the public schools the aim is to get results in the shape of statistics. Fit or unfit, the child is pushed into a higher grade.

"In the Catholic schools a backward child is kept another term, or, if necessary, a whole year, in the same grade until fit for promotion. In the public schools forty minutes are wasted each day in the first school year on physiology, hygiene and 'organized games' for the six or seven-year-old children, and thirty-three minutes for grades of the following years. In the parochial schools all through the course calisthenics are given at intervals to relieve the possible monotony of study, but so time is lost in taking children to the yard to play 'organized games,' such as are ordered by the Board of Superintendents of the public schools. Play is as natural as eating and drinking, and the parochial schools are not 'instructed' how to get exercise out of fun.

Points in Which They Excel.

"As a rule the parochial school pupils are better spellers and have a clearer idea of the meaning of the words than the average public school child.

"The parochial school children are fairly well acquainted with the geography of the world, so necessary in these days when the newspapers give such ample space to the current history of nations. They are well grounded in the history of their own country, with a good idea of the history of foreign countries, while their writing and arithmetic deserve the highest praise.

"The drawing taught in the parish schools is mainly mechanical and is co-ordinated with geometry.

"The parish school graduate can sing music from sight (special teachers are engaged for this work) and knows enough of the technicalities for all ordinary purposes.

"From the first grade to the highest the girls have lessons in sewing, but there is no effort to turn out finished dressmakers. All pupils in the grammar grades are exhorted to take the Regent's examination, and the large number of those who pass is worth more than passing notice.

"There are high school classes in which stenography, algebra, foreign languages and the highest branches of learning are taught those pupils whose parents can afford to keep their children longer at school."

CLEVELAND NEWS.

(1909.)

"Is the art of penmanship neglected in the Cleveland public schools? Are girls generally more skilled in the art than boys?"

"Answers to these questions are forcefully suggested by the result of the writing contest for school children conducted by the News during the last few weeks. Pupils of various ages attending public, parochial and private schools in the city and suburbs were eligible and the number of contestants was so great as to render the results conclusive. The writings submitted are judged in all cases strictly on their merits by supervisors of writing representing the city, parochial and suburban schools.

"In the five classes there were five first prize winners. Four of them were parochial school pupils. The ten winners of second and third prizes were a little in favor of the parochial schools. Among the sixty winners of prizes other than first, second and third, twenty-seven were public school pupils, thirty-one parochial school pupils, thirty-one parochial school pupils, thirty-one parochial school pupils.

(Continued on Page Two.)

Whose Religion Is Upheld by the Bible?

CONVERT. Which religion really believes the Bible?

PROTESTANT. "Ours, of course. Is not the whole talk of Protestants about the Bible? Do they not scatter Bibles, as the sower scatters seed? Are there not Bible-readers, and Bible-sellers, and Bible-classes, and Bible-societies, by the hundred?"

CONVERT. Yes; that is true. But to read the Bible, and talk about it, and sell it, is one thing; to believe it is another. Now when the Bible says a thing, who really believe it, the Protestants or the Catholics?

PROTESTANT. "A very odd question; why I never heard of Catholics believing the Bible. They are never allowed to read it, and the priests burn all they can get."

CONVERT. "Tommyrot. I used to believe those things too. They are all false. I was once a Protestant and am now a Catholic, and it seems to me that you never take the Bible to have a plain, straightforward, common-sense meaning like any other book. Other books mean what they say; the Bible alone, according to you, means one thing and says another. Catholics, on the other hand, do always seem to me to have a common-sense, straightforward meaning for the Bible. Its saying may be hard to understand and harder to do, but if the Bible says a thing, it is true, and must be believed, however difficult, and done, however unpleasant."

For instance—the Bible says, speaking of marriage, 'What God hath joined in marriage, let no man put asunder.' Now if I ask many people what this means, they will tell me: 'What God hath joined in marriage, let the judge and lawyers of the Divorce Court put asunder.' But if I turn to a Catholic, he says, 'Once married, always married. No man can put the married asunder.' Not even the Pope, nor a General Council! Not all the Popes nor all the Councils. God only, Who joined them, can part them by death.

It seems to me that here the Catholic takes the Bible at its word, sticks close to its clear, common-sense meaning, and that the Protestant shuffles about it, and makes it say one thing and mean the opposite. 'Let no man put asunder,' is not the same thing as 'Let the Divorce Court put asunder.' Is it?

PROTESTANT. "They do not sound very much alike. However, one flower does not make a bouquet. Have you more things of the same sort?"

CONVERT. Plenty. I will go through a few, and I fancy you will have as big a bouquet as you can well carry.

1. The Bible says (St. John III. 5), 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' I take this text to mean, of you, and I say to you, 'Do you believe that a man must be born again of water and the Spirit?' Well, you will say, of the Spirit; certainly of the Spirit. The water you know is a form, and no form can be necessary. The unbaptized babies doubtless go to Heaven without the water.

"Well, but," I answer, "the Bible says not Spirit only but water and the Spirit."

Water is not necessary, you reply; that souls are born again in baptism is a soul-destroying doctrine.

I turn to the Catholic and ask, "What do you think of this text?" And the answer is, What the Bible says it means; it says water and it means water; except a man be born of water and the Spirit, he cannot enter into the kingdom of God. Unbaptized babies, though they are not cast into torments, do not enter into Heaven.

Certainly the Catholic is the closest; and when I look into the Protestant's reasons, I find that the real cause of his not sticking so close is a fancy that God cannot save through water. How can a drop of water possibly touch the soul, and roll away sin?

Cannot says the Catholic on the other hand; God can do what He likes through whatever means He likes. His power is shown best by the choice of weakest means; and as a matter of fact, the Bible tells us that He has chosen water as a channel of grace and forgiveness. God's will is all we have to do with; we know nothing about "cannot" when we speak of God.

2. I go again with another matter to adherents of other religions. I ask, Do you believe that a man by the power of God forgives the sins of other men? "Of course not," he tells me with a laugh of mockery if he be a merry man, or a scowl of indignant horror if he be of the severer sort; "of course not, man cannot forgive the sins of his fellows."

"Well, but here is plain Bible on the point. The Apostles were men, and Our Lord said to them quite plainly (John xx, 23), 'Whosoever

sins ye remit, they are remitted unto them.' Now if this does not mean that God gave the Apostles the power to forgive sins, what does it mean? Is 'whosoever sins you remit' the same as 'You can't remit any sins; or is 'they are remitted unto them,' the same as 'of course they won't be remitted unto them?'

But come with me to the Catholic Church and ask the priest about it. "We know," we will say to him, for priests are mostly good-natured men and like a little fun, "we know that you are greatly afraid of the Bible, and never let your people see it for fear they should find you out. Now here is a plain text; dare you face it? What does it mean?"

Mean! he will answer; why! of course it means just what it says, like any other straightforward truth-loving book. The Apostles were men, and being men they did remit sin; and those sins were remitted. Of course through the power of God, not through their own power. God only can forgive sins, but He can forgive them through what instrument He pleases. And the instruments He used of old were men, as is clear by the text; and if He forgave sins of old through men, He will surely forgive sins through men now; for He does not change.

Really the priest does not seem frightened at this text at all events. He gives to the words their plainest, simplest meaning; the Protestant does not; he either gives the words no sense at all, or he puts on them a crooked round-about meaning, not a plain meaning for plain words such as any other book would have.

Again the reason you have for not sticking to the clear sense is "cannot." God cannot forgive sins through man. "Cannot!" says the Catholic, "yes, through these stones if He pleases." The question is not about "can" or "cannot." The question is only, "What way of forgiving sins has God chosen; of what way does the Bible speak?"

3. A third matter. I go again with my open Bible to your minister. It is open at St. Matthew, chap. 23, verse 23—"Take care: this is My Body." I say to them, "Here are very simple words. Do you believe them? When Our Lord said, 'This is My Body,' did He mean 'This is My Body?'"

"Well! No," our Protestant friend will say. "He did not mean exactly, 'This is My Body; He meant, 'This represents My Body.'"

But He does not say so!—He says, 'This is My Body, and, again, 'This is My Body.'

"No. He does not say so, but He means what He does not say. He says, 'This is My Body, but He means, 'This is a figure, a type, a likeness of My Body. He says, 'This is My Blood, but means, 'This is a figure of My Blood.'"

Then you will grant that your meaning is not the first clear common-sense, easy meaning which the words would have? When it is written that the water was made wine (St. John II, 9), you would not say that the first clear meaning of the words was, the water was made a likeness of wine?

PROTESTANT. "We suppose this must be granted. Our Protestant meaning is not the first clear meaning of the words."

CONVERT. Well, then! let us turn again to that unscriptural priest who is so afraid of the Bible. What say you, Reverend Father, of these words?

"I say, what I have always in all things said, that the Bible means what its words seem to mean. The plain, simple, straightforward sense is the true sense. When Our Lord said, 'This is My Body, it was His Body; When He said, 'This is My Blood, it was His Blood. Just as when a man says, 'This is my book, he means this is a book, not this represents a book; so surely with Our Blessed Lord, Who cannot love to puzzle us by hiding His meaning under doubtful words. Why does our good Protestant think that our Lord meant one thing and said another?"

"Oh! because it cannot be. It is impossible. Bread cannot become God's body; wine cannot become His Blood."

Cannot again! Always cannot! In Baptism cannot, in Confession cannot, and now again cannot? What is it that God cannot do?"

Surely the priest is here again the straightforward one of the two. He does not seem afraid of the Bible after all. It is the Protestant who seems afraid, who wriggles and shuffles a little, and does not give plain sense to plain language.

(To be Continued Next Week.)

"What's that boy yelling at?" asked the farmer of his son.

"Why," chuckled the boy, "he's just yelling at the top of his voice."

Children's School and Playground

Find the Answers for Next Week's Sunday School

What do you mean by saying that the true Church must be "One"? Some say all those Christians are one who take Christ as their Savior, even if they do not agree on many points of belief. Is this correct?

May people differ on SOME points, if they all believe that Christ was God, that He died for the world, and if they keep the Commandments?

What would you say to one who contends that it does not matter what form of religion you profess, if you lead a Christian life?

THE LOCUST.

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."—Math. chap. iii., verse 4.

This most remarkable insect, the Locust, is called in the Hebrew language, *arbeh*, a word which signifies to multiply. This name is given because of the immense and inconceivable swarms of these insects by which many Eastern countries are infested. As to size, the common brown Locust is about three inches in length; its antennae are two in number and about an inch long, and it is provided with two pairs of wings. This is necessary from its weight and the immense distance through the sky which it is sometimes destined to travel. The head and horns are brown, and also the upper side of the body and upper wings, the former, in addition, spotted with black, and the latter with dusky spots. Under the generic name, locust, several modern entomologists include the devouring locust and the common grasshopper.

What is not the case with other insects, the males are much more

numerous than the females. The males only make a noise, which is produced by a quick vibration of the wings against each other, or against their legs. Locusts lay their eggs and then die. Each one lays from two to three hundred eggs, which are hatched by the heat of the sun in the following spring. It is very singular that the nymph, or worm, differs very little from the locust in its perfect state. In the nymph state, it moves and eats; and there is only this difference, that the wings are not moved and expanded as in the perfect state, but are beautifully folded up in small compass, and form the appearance of two small buttons on the shoulder.

The migratory locust has long been celebrated for its vast numbers, and its custom of passing over the country in enormous legions. They fly in thick clouds which darken the sun in their passage, and then armies may be seen stretching as far as the eye can reach. They eat up every green thing on which they settle. In a few minutes from the time when they alight, every leaf has gone from the trees and every blade of grass from the earth. They are so voracious and their teeth are so powerful that they can even devour the green twigs on which the leaves have grown; and when they take their leave, the country looks as if it had been swept by fire. Fortunately the locusts are very good to eat, and are caught by suckfuls, dried and preserved for food. They are most usually found in Asia and Africa. Locusts often prove a dreadful visitation of Providence. They were one of the ten plagues of Egypt: (Exod. x. 14). In the days of Joel, the prophet, they occasioned a famine: (Joel, ii. 1-11). Locusts, according to the Levitical law, were ceremonially clean. John the Baptist, in a great measure, lived upon them, and probably the Abyssinians to the present day. In the book of the Reve-

lation, false teachers and persecutors are compared to locusts coming out of the bottomless pit. (Rev. ix. 1-11).

Children may and ought to communicate frequently, just as much as adults, says Mgr. de Segur. Our Lord does not require from them more than they are capable of giving Him, and He understands their thoughtlessness which alarms us; but He knows equally, and far better than we do, that innocence is the most precious of all treasures, that Satan seeks to rob them of it early, and that Communion alone can protect them from the wiles of the enemy. For communicating well, it is enough to receive our Savior with a good will. And this children will have just as much as adults; and experience shows that sincerity of the most genuine kind is to be found in the good will of a child that has made its first Communion. It loves Jesus Christ, it desires to have Him; then, why not give Him to the child? Very often the child is more fit to receive Him than ourselves who undervalue its piety. Thoughtlessness is no obstacle to Communion, unless it be willful. Children are giddy. Yes; but they are good and loving. And just on account of their need to love it is necessary to give love its proper nourishment. We must cause them to love Jesus Christ, and, for this end, place them frequently in closest intimacy with Him. Their faults, however real they may be, have little consistency, and it is precisely this pious practice (i. e., frequent communion) which prevents these faults from becoming vices.

A GRAMMAR LESSON.

The late E. H. Harriman, discussing prosperity with the reporters in his Fifth avenue residence, recently, said of panics:

"Panics as a rule are caused by ignorance. I, the bull, am ignorant about you; you, the bear, are ignorant about me. In our benighted, ignorant terror of one another we cause a panic."

"This mutual ignorance but for its results would be funny, like the ignorance of grammar in the chicken-stealing case out West. In that case the judge and the witness talked like this:

"Have you ever saw this man before?"

"Yes."

"Had he come before you had went?"

"No."

"Is them your chickens what you say was stole?"

"Yes."

"Would you have recognuzed them if you had saw them before they was brung here?"

"Yes, Judge, I would have knowed them."

"Tut, tut, young man; speak grammatic. It ain't proper to say 'have knowed.' You should ought to say 'have knew.'"

It costs so very little to be cheerful to others that we are going to ask you to try it. When you come down for breakfast in the morning, or are on your way to church, just try a bright, cheerful good-morning to those you meet. Leave a happy word behind as you go along, and the pleasure you will see it gives to some people will more than compensate you for the effort. When you are troubled, just remember every other one of the hundred million people in the Union each has his troubles, and when you try to follow our suggestion, you bring happiness to two hearts.

Said teacher: "What's a skeleton?" "I know," said Johnny Goff: "It's a man that has his insides out, and has his outsides off."

HYMN AND PETITION TO THE LOVING HEART OF JESUS

The loving heart of Jesus seek In trouble and distress, Whatever sorrow vex the mind, Or guilt the soul oppress.

Jesus, Who gave Himself for you Upon the Cross to die, Opens to you His Sacred Heart— Oh, to the Heart draw nigh.

Ye hear how kindly He invites; Ye hear His words so blest: "All ye that labor, come to Me, And I will give you rest."

What meeker than the Savior's Heart? As on the Cross He lay, He did His Murderers forgive, And for their pardon pray.

O Heart! thou joy of saints on high! Thou hope of sinners here! Attracted by those loving words, To thee I lift my prayer.

MAKING OF PENCILS.

Lead pencils, so called, are made of graphite, one of the forms in which carbon occurs in nature. There is no lead at all in graphite, and the misnomer is probably due to the fact that, previous to the use of graphite for pencil making, common lead was used.

Graphite is not sufficiently free from sand and other foreign substances to be used without preparation. To cleanse it, it is generally ground fine, then washed until it is pure, and formed into solid blocks by means of great hydraulic pressure.

The blocks thus formed are sawed into plates about one-sixteenth of an inch in thickness and these plates are cut across so as to form them into small four-sided sticks. The next thing necessary is to laclose the sticks

in a case of wood. The wooden case serves a two-fold purpose—it is a protection from breakage, and it keeps the graphite from soiling the hands.

Wood for the cases is first sawed into thin boards about half the thickness of the intended pencils. The boards are then cut into small pieces about ten inches in length and six inches in width, which are placed in the cutting and grooving machines and cut into straight, square sticks, each having a groove on one surface.

This machine consists principally of two circular saws. One saw is very thin, and is so set that it will cut entirely through the board; the other saw, revolving within one-eighth of an inch of it, is so set that it will cut only a fine square groove in the wood. The little sticks of prepared graphite are then laid in these grooves and covered with a similar piece of wood, though not grooved. Then they are ready for the workman who is called the "fastening-up." He glues the inner faces of the two pieces of wood, presses them together and puts them aside to dry. When dry they are passed through the "rounding" machine, dressed with a semi-circular plane, cut at the ends, polished, and they are ready for the market.

THE BIGGEST BAROMETER.

The little town of Faenza, in the north of Italy—whence comes that delicate pottery known as "faience"—was the birthplace of Torricelli, the inventor of the barometer, and its citizens recently celebrated the tercentenary of that famous mathematician's birth. Arising out of the celebrations Father Alfani, a local priest, conceived the idea of erecting a unique permanent memorial to Torricelli, and Faenza now possesses the biggest barometer in existence. Torricelli was a pupil of

Galileo, and it was the latter's perplexity as to the reason why a column of water in a closed tube never rose above thirty-three feet which induced his pupil to attempt a solution of the problem with the result that he proved, not only that the water was sustained at that height by atmospheric pressure, but that a similarly suspended column of mercury was shorter than the column of water in exact proportion to its greater specific gravity.—*Dun-dee Advertiser*.

A MAMMOTH CLOCK.

While the great clock of the Strassburg Cathedral is probably the most wonderful piece of mechanism ever devised for the measurement of time, there are other monumental time-structures, such as those at Beauvais and Lyons in France, and that of the tower on the Piazza San Marco, Venice, which, in the ingenuity of many of their details, as well as in size and weight, merit comparison even with that famous Strassburg marvel.

As to size, perhaps the very largest clock in the world is that known as the "Westminster Clock," in St. Stephen's Tower, on the British House of Parliament. It has four dial-plates, each being twenty-two and a half feet in diameter. The minute hands are fourteen feet long, and the hour-figures two feet long. The weight of the pendulum is seven hundred pounds, and its length thirteen and a half feet. The quarter-hours are sounded by bells varying from twenty-one to seventy-eight hundredweight; while the hour-bell, commonly called "Big Ben," weighs thirteen tons, is nine feet in diameter, and is struck by a hammer weighing four hundredweight. "Big Ben" and the bell of St. Paul's Cathedral, London, eleven thousand pounds in weight, are tolled whenever there occurs a death in England's royal family.

Miscellaneous

PRAY FOR ME.

I cannot tell why there should come to me A thought of some one miles and years away. In swift insistence on the memory Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet To talk of plans or changes, day by day, Of pain or pleasure, triumphs or defeats, Or special reason why 'tis time to pray.

We are too busy even to spare thought For days together of some friend away; Perhaps God does it for us and we ought To read His signal as a call to pray.

Perhaps just then my friend has fiercer fight, A more appalling weakness, a decay of right— Of courage, darkness, some lost sense away; And so in case he needs my prayers, I pray.

Friend, do the same for me! If I intrude Unasked upon you, on some crowded day, Give me a moment's prayer as interlude— Be very sure I need it, therefore pray.

A rose to the living is more than a sumptuous wreath to the dead. In filling love's infinite store, a rose to the living is more graciously given, before the hungering spirit is fled.

HIS HONESTY MADE HIM A CATHOLIC.

Jacob Woom-Muller, the Norwegian journalist and author, died recently. He was born in Bergen on May 15, 1866. He wrote for the papers principally on politics, literature, history and religious questions. In early life he was a Freethinker, and in 1882 he refused to be confirmed in the Lutheran church—an almost unheard-of thing in Norway—and declared himself an atheist. He wrote many articles about religion and the Catholic faith, which were not correct. One of the Catholic priests visited him and pointed out his errors to him. The result of this visit was that on July 28, 1907, he was received into the Catholic Church, which thenceforward he loved with all the ardor of his soul. His warm love for Christianity made him write a series of articles to undo the effects of what he had published before. The Protestant papers agree that it was his uprightness and honesty that made him embrace the Catholic faith.

Spiritual persons ought to be equally ready to experience sweetness and consolation in the things of God, or to suffer and keep their ground in dryness of spirit and devotion, and for as long as God pleases, without their making any complaint about it.

THE TEN COMMANDMENTS OF A BUSINESS HOUSE.

A Baltimore man who has a large number under him has posted in the various departments of his establishment cards which bear the above caption and the following terse rules:

Rule 1. Don't lie; it wastes my time and yours. I am sure to catch you in the end, and that's the wrong end.

Rule 2. Watch your work, not the clock. A long day's work makes a long day short and a day's short work makes my face long.

Rule 3. Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

Rule 4. You owe so much to yourself that you can't afford to owe anybody else. Keep out of debt or keep out of my shop.

Rule 5. Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

Rule 6. Mind your own business and in time you will have a business of your own to mind.

Rule 7. Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of stealing from me.

Rule 8. It's none of my business what you do at night. But if dissipation affects what you do next day and you do half as much as I demand, you'll last half as long as you hoped.

Rule 9. Don't tell me what I'd like to hear, but what I ought to hear. I don't need a valet to my vanity, but I need one for my dollars.

Rule 10. Don't kick if I kick. If you're worth while correcting, you're worth while keeping. I don't waste time cutting specks out of rotten apples.

Cheer up young man and don't be discouraged because you're knocked, for when you're knocked it's for a reason; and they never knock a dead one.

Blushes and habits are two different things, for blushes may come and blushes may go, but habits like freckles hang on for ever.

TRUTHFULNESS.

In building up a character for ourselves, truthfulness must be one of the foundation stones. A generous disposition, winning manners, polished address, these and all the other qualities and accomplishments that go to make up a gentleman, are incomplete and almost valueless if they be not grounded on truthfulness. An unreliable man may possess brilliant talents and may be surrounded by a coterie of enthusiastic admirers; but he never achieves permanent good and never secures more than a transitory fame. His personal character commands no respect. Earnest, high-minded men despise it. Even the unthinking, at first dazzled by its lustre, come after a little to see the ugly flaw that underlies the surface.

In business and professional life truthfulness is an absolute necessity. No success is attained without it. Creditors will naturally hesitate to entrust their goods to a man on whose word they cannot rely. Customers, on the other hand, will scarcely continue to deal with one in whose statements or accounts they have no confidence.

So, too, a lawyer or a physician who has acquired a character for unreliability may be prepared for a falling-off of public patronage. Where honest money is paid, honest advice or value is expected in return. Professional gentlemen are fairly well paid for their services, and they should be conscientious in making those services as useful as possible to their clients.

A teacher was reading to her class and came across the word "unaware." She asked if any one knew its meaning. One small girl timidly raised her hand and gave the following definition:

"Unaware is what you take off the last thing before you put on your nightie."

THE "OTHER MAN."

If every man would do the things the "other man" should do, Attack the hoodlum, catch the thief, and watch the rascal crew, We'd have a perfect city, and a perfect country, too, A sober land, an honest land, where men are good and true;

There'd be no more misgovernment nor graft nor mobs to rue, If every man would do the things the "other man" should do.

If we forget the talents by the "other man" possessed, And never thought to envy him the feathers of his nest, And only thought to grasp from him this chance to do the best, To dare the deed, and meet the need and stand the fiercer test; We'd have a model country, north, south and east and west,

If we forget the talents by the "other man" possessed, If every man would think himself to be the "other man," Become his own reformer on a self-respecting plan, And calmly, boldly, set himself to do the thing he can, Nor wait to find some other chap to push into the van, The world's entire iniquity we'd put beneath the ban, If every man would think himself to be the "other man."

RAINY DAY SUNBEAMS.

A beam of sunshine on a cloudy day is not more welcome than the girl who is good-natured when other people feel mean. If you learn to smile when other faces are over-cast, and to laugh when other voices whine, and to be cheerful and happy when other people are fretting, you will be popular wherever you go.

In America Catholics have a two-fold work to perform, and higher or holier task God never

entrusted to human agents. We have to uphold and firmly establish in this new world of universal opportunity, feverish energies and tumultuous passions, the Church which has been handed down to us through the centuries, and which sprang from the mind and heart of Christ, offering Himself on the cross; and we have to do our part civilizing the masses to which we belong, and who, if they are to be and to remain capable of self-rule, must be taught by science, morality, and religion to govern themselves.

MARRIAGE.

(Continued from Page Three.)

made for us by others, our parents' will must be consulted, and this will, if they make lawful objection, respected. The Church in the Council of Trent declares that she detests marriages contracted against the lawful will of parents. In many countries, Catholic and non-Catholic, the civil law declares the marriage of minors (those under age) illegal when contracted against the parents' consent, and punishes for the offense.

We are members of God's Church—marriage is one of Christ's Sacraments, so the principle of our choice must be Christian and Catholic, by no means that of the heathen. The heathen of the past and of today has for sole influencing motive of his choice personal attractions and charms, the prospect of bettering his condition, riches, and the rest; and how impossible it is for these qualities to render man and wife happy in one another history sadly testifies. If, then, a Christian contract marriage from no other motives than those of the pagan, such a marriage cannot justly be called Christian. Now comes an important question: "Are the conditions just mentioned to have no weight in our choice?" Answer: They are to have weight, but only as secondary, not as leading, motives of

choice. To be determined by these alone when other conditions are wanting is to court misery; to use them in deciding when more essential qualities are added is laudable.

AMERICAN LEAGUE OF CATHOLIC WOMEN.

(Continued on Page Two.)

Seeing and admiring this wonderful activity of the Catholic women of Europe for wider and stronger organization, I ask again, why should not our Catholic women of the United States join in a great American federation or league?

There is an explained, every reason why they ought to do so. There is ample and splendid material ready for such a federation. We have large national and State bodies of Catholic women, a still larger number of local female organizations, and thousands of Catholic women of brains, character, position and influence, who, although not belonging to any society as yet, would gladly join such a federation if approached in the right way. Just to mention a few societies, as they come to mind this moment, there are the lady Foresters, the lady Hebertians, the Daughters of Columbia, the Daughters of the Knights of St. John, the lady auxiliaries of the Catholic Church Extension Society, the Catholic Women's Benevolent League, the Daughters of St. Margaret (New Orleans), the Daughters of Faith (New York), the Guild of Catholic Women (St. Paul, Minn.), the Ladies' Aid Association (Philadelphia), the Marquette Woman's League and the Cathedral Institute League (both of Milwaukee, Wis.), the Catholic Woman's League at Chicago, Cleveland and Pittsburgh, the Catholic Women's Federation (Grand Rapids, Mich.), St. Joseph's Society (Scranton, Pa.), the Catholic Women's Club and the Marquette Club of Green Bay, Wis., various Alumnae Societies, Christian Mothers' Societies, Altar Societies, Ladies' Societies, R. M. Y., and many more in all our States and ecclesiastical provinces. I do not hesitate to say that, with proper efforts, we can behold next summer an American League of Catholic Women with fully 100,000 members. True, it will need hard work to do it in that short time. But with a good will of all sides, it will be accomplished.

S. G. MEERMAN, Archbishop of Milwaukee, Chicago, La., March 26, 1912.

After Dinner Story

HIS TRAINED COCKROACHES

BY J. P. COYLE
Ex-Bluejacket, U. S. Navy.

"It is strange how a man will become attached to pet animals," said the old gunner's mate, as he sat on the edge of his chest and slowly filled his pipe. "Take 'Bill the Goat,' for instance, all hands are dead stuck on that goat, and, speaking of pets, reminds me of one of the old ships I served on some twenty years ago.

"What was it? Want the story, eh? Well wait until I get this old pipe filled and I will spin the yarn.

"You see it was this way. The ship I speak of was one of old-time wooden sailing vessels. You talk about cockroaches, well she was simply alive with them; why those cockroaches were something awful; they just took charge of the ship. We did everything, battered down all the hatches, sealed up all the openings and burned sulphur—killed millions of them, and say, in a week's time they were worse than ever. We used over a ton of insect powder, but they only got fat on that. All at once we discovered a new breed; they began to develop wings. Now an ordinary cockroach is bad enough, but when they commence to fly through the air, that's the limit. Why, they would carry off the sailors' shoes in the night, and when a fellow turned in he had to lash everything in the clothes line down, for if he did not, when he turned out in the morning, he would find his clothes gone. The roaches would carry them off during the night. We had to detail men to kill roaches. Finally, they got so bad that the commanding officer ordered so much a hundred for their dead bodies.

"On this same ship we had about fifty apprentices in training, and some of those youngsters made from \$12 to \$15 a month catching these roaches. Yes, sirree! We had to detail two petty officers to count them!

"This had gone on for a month or so, when an idea struck me which I carried into effect. I captured several large ones and put them in training. Now a cockroach, I find, if properly handled, is a very intelligent animal and can be taught to do almost anything, and, believe me, they are very affectionate creatures if treated with kindness. Of course I had a good deal of trouble at the start, but I stuck to my job and I soon had my pets so that they would come to me when called by name. Some of them would even follow me about deck like a dog, and when I would stroke their backs they would show every evidence of delight. Well I soon made them understand that they were to catch every cockroach they could lay their hands on. It was surprising to see the number of cockroaches they would capture in a day. Why, some of them would work all night, they were so anxious to please me. I always rewarded them by giving sugar at meal hour, of which they were very fond. I fixed a nice damp box for them to sleep in, and it was only a month or so until they had practically rid the ship of roaches.

"The officers of the ship became very much attached to my pets, and the captain would frequently take them on cake and other sweet stuff, and when he was detached and ordered home, he begged me to give him my roaches, but I was too much attached to them. I could not let my pets go. I have often been sorry that I did not, for a short time after the captain left the ship I had my pets up on deck, skylarking, when a sudden squall came up. All hands were called to shorten sail and I, with the rest of the crew, jumped to my station and my roaches, little thinking of the danger, attempted to follow me aloft.

We were boarded by a big sea and all my pets were washed overboard. We lowered a life-boat, but it was of no use; before we could pick them up, they were drowned. Every man on the ship felt bad about those roaches, and I was not the same man for the balance of my cruise.

"I have never told this story before and have always felt that some people might doubt my word and I am sensitive on that point," concluded the old tar as he knocked the ashes out of his pipe and walked away.

Choose a Catholic

In case these pages should meet the eye of a non-Catholic, we assure him that nothing is farther from our intention than the saying of anything to wound his feelings. We are addressing Catholics who believe their faith to be their dearest possession, for which they would rejoice to shed with their forefathers the last drop of their blood, and which none but Catholics can know how to value. We esteem the multitude of our non-Catholic neighbors whose lives are a model for any one to copy, who, we are convinced, would, if they knew our faith, excel as Catholics, and whom we deservedly respect.

To Catholics, then, we say, "Choose one of your own faith"—and God said it also from the beginning. For the sins resulting from disobedience to this His holy will, He sent the Deluge. When later He introduced His people into the Holy Land, He laid strict injunction on them never to marry outside their faith: "Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son; for she will turn away thy son from following Me, that he may rather serve strange gods, and the wrath of the Lord shall be kindled, and will quickly destroy thee." (Deut. vii, 3, 4). Notice the word "will," which we have italicized. Almighty God does not say there will be danger of her perverting her husband, but He says she will do it. In course of time the Israelites did disobey, and what God said would happen did happen: "The children of Israel dwelt in the midst of the Chanaanites; and took their daughters to wives, and they gave their own daughters to their sons and they served their gods. And they did evil in the sight of the Lord and they forgot their God." (Judg. iii, 5-7).

The sad story is often repeated in the Old Testament history. Let Solomon stand for a type. We are not wiser, nor stronger, nor firmer in our faith than he who wrote so much of God's Word. He disobeyed the law, and we have the awful spectacle of Solomon, the wisest of men, in his old age bowing down his grey head in worship of idols which his soul despised (8 Kings xi, 4).

In the Christian dispensation God gives us the same injunction. The Holy Ghost, who is to the Church what our soul is to our body, speaks to us His commands through His pastors. "He who heareth you heareth Me, and he who despiseth you despiseth Me." Woe to him who despiseth God! Let us see what God has legislated as soon as mixed marriage began to exist.

In the year 305 the Council of Eliberus decreed, "If heretics are unwilling to enter the Church, let not the daughters of Catholics be given to them." Sixty years later the Council of Laodicea decreed: "It behooveth not to contract marriage with heretics or to give sons and daughters to them; let them be accepted only if they promise to become Christians (Catholics)."

And as God is unchangeable, so also is His Word to us by the

Church, repeated from those days to our own in terms more grave as the centuries run by: "The Holy See has ever reprobated the marriage of Catholics with heretics" (Benedict XIV); and again: "The Church in truth abhors these hateful marriages" (Benedict XIV). These, from the lips of the mouthpiece of God to man, are tremendous words and surely not to be alighted. Pope after Pope has written to the whole Church forbidding these unblest unions, and urging bishops to do their utmost to deter Catholics from this fatal folly.

If, however, a Catholic insist on such a pernicious union, the Church will sometimes permit. She will not permit what she abhors simply because the parties obstinately insist—no, the Church will never have the hateful permission wrung from her for so trivial a reason—but only for reasons "just and grave arising out of the individual case," and "to prevent greater evils." What words could be more awful, more sad?

What a sad wedding-day! A funeral would be more bright! In the marriage of two Catholics our Mother the Church rejoices, celebrates the Nuptial Mass, decks her altars, calls down every blessing on her happy children, joins in the joys she gives; but when the wilful child appears before her to contract a union she has never approved of, and does not approve of now, she will not smile upon him, she will have no Nuptial Mass, she will have no flowers on her altar to profess a joy she does not feel—she stands in the person of her minister to hear the words of the contract uttered in the shortest form, and sends them away without her blessing.

Consider again the evils inherent in a mixed marriage, as eloquently exposed by a Catholic bishop. When the parties to a mixed marriage approach the altar to be married, the non-Catholic appears in a church in which he does not believe, and unites in a solemn rite in whose sacramental virtue he has no faith, and marries one in whose religion he has no interest. Marriage means unity of heart and mind, but what unity is there here, when at the moment of union the two stand separated at an unpeakable distance in all that concerns the soul—its faith, its hope and aspirations? There can be no community of feeling on what should be the chief sentiment of life. Never will they be able to act or speak together on what concerns God and the soul, and the life to come. They can have no feeling in common concerning the spiritual welfare of the family. Their marriage, instead of being that help which God designed it to be, becomes a positive hindrance to salvation.

Passing over other most grave inconveniences belonging to mixed marriages, consider now the dangers which threaten the Catholic party. As a rule such marriages are not contracted by those who, to begin with, are the most firm in their faith and most devout. Is it not to be expected that courage will fail, that human nature will grow weary of opposition, and that the faith will be lost, as happens in all, or almost all, such cases? They cannot pray together, perhaps the non-Catholic will not pray at all; the Catholic hesitates about the symbols of religion and piety, perhaps they are forbidden to appear, or, if insisted on, become the cause of trying words and contention. Sunday comes, and they repair to different places of worship. Perhaps the non-Catholic returns home with anti-Catholic denunciations sounding in his ears. The going to church so often, and especially to Confession, are not understood, as he sees it interfering

with family arrangements. Friday and fast days have to be observed; will the non-Catholic submit to a law he does not recognize, or to expense he thinks frivolous? Here is indeed a divided house. What a picture of woe does the Catholic girl present after a short interval of married life! The reality has dawned upon her that he who meets her day by day shares not her instincts nor her love of her faith. What a terrible discovery she often makes, when he, who before marriage restrained his tongue, has once given expression to his unbelief, and has learned the secret of inflicting torture and agony by irrelevant words, obscene allusions, and blasphemous aspersions in regard to sacred persons, places and things! A life of sorrow now begins. It may be concealed from neighbors, known to few but God. How will it all result? We do not require a prophet to tell us; we need simply look at object-lessons around us. Do you wonder at your priest denouncing mixed marriages when he so often hears—it may be at the death-bed, if God has mercy—the outpourings of a broken and scalded heart, the history of a mistake?

Then, what of the children? It is true that the non-Catholic has promised before marriage that the children of both sexes shall be brought up Catholics. Your pastors know how often such promises are broken. The non-Catholic requires the boys to go his way or frequently insists that no child of his or hers shall enter a Catholic church or be taught Catholic prayers. Then there are relations who interfere; again, there is the fear of offending those who can benefit the child temporally; and what is very important, there is the searching influence of the non-Catholic parent on the child's heart and habit of thought. The Catholic parent may die—what becomes of the children's faith then?

But suppose ideally favorable circumstances—that the non-Catholic husband turns out the good fellow he professed to be, that he never bullies his wife about religion, never nags at her about her piety, and does not growl at her giving her boy, who has just gone to work, bread and cheese for his Friday's dinner, and the rest. Is such a marriage the terrible evil of which the Church is so much afraid? Let us see. One end of matrimony is mutual help to heaven. The non-Catholic cannot possibly help the other to keep the truth or to practice religion. The Catholic has to live life with a temptation. Mass, abstinence, frequenting the Sacraments are not interfered with, but are not assisted. Is attendance at Mass always easy even under favorable circumstances—is it easier now? The husband never promised to stay in and mind the baby. The Sacraments are dear to us, yet we often require a stimulus to move us to approach them—will this be easier now? The boys will come home with tales of sorrow; their non-Catholic companions have derided the Church and Sacraments. The Catholic mother consoles, the father says nothing, and from his manner the boys learn that father does not believe all that mother says. From that time the boy no longer drinks in his mother's teaching as before. A son hearkens to his parents' voice as to the voice of God; when one teaches and the other is oddly silent, it is no longer to him the voice of God. He doubts instead of believing, and if doubt once gets into him, which religion, when he has to make the choice between the creeds of his parents, has, so far as nature goes, the best chance of winning him? Side by side in the same house he has two examples of equal authority—

which will he follow?

Such is the sketch of mixed marriages, as Bishop Ullathorne draws it for us, and how true the picture is we each of us know. Is not such a marriage a calamity unspeakable? Don't say "Oh, my case is a very special one; these results will not follow with me." This has been said in every case, and the results have always followed and always must follow. No one has ever regretted rejecting the idea of a mixed marriage as

what is not to be thought of for an instant, and no one ever will regret it. Therefore, in choosing life's partner, firstly, choose a Catholic.

ACTS OF CONTRITION.

To think that I have offended Him after being so many times forgiven! To think that I have offended Him Whom after all I do love! My God, I am sorry for all my sins; give me a tender, loving and hearty contrition for them, because they have offended Thee Who art so good; and a firm purpose not to offend Thee any more.

Father, I am not worthy to be called Thy child: I have left Thee, I have lost Thee through my own fault: I repent with my whole heart; spare me for the sake of Jesus Christ, my Savior. Look upon the Face of Thy Christ—look upon the Blood of Thy Christ—look upon the Heart of Thy Christ—and forgive me for His sake.

O sins which have deprived me of my God, I hate you from the bottom of my heart.

Dear Jesus, Who didst come to seek and to save that which was lost, have mercy on me.

Good Shepherd, who didst lay down Thy life for Thy sheep, have pity on me. I have gone astray like a sheep that is lost; seek Thy servant, O Lord.

Jesus, my Lord, behold at length the time, When I resolve to turn away from crime;

O pardon me, Jesus, Thy mercy I implore!

I will never more offend Thee,—no never more.

Since my poor soul Thy Precious Blood hath cost,

Suffer me not for ever to be lost, O pardon, etc.

Kneeling in tears, behold me at Thy feet;

Like Magdalen, forgiveness I entreat.

O pardon, etc.

I will arise and go to my Father, and say to Him: Father, I have sinned against heaven and before Thee, I am not now worthy to be called Thy son.

O God, merciful and patient, who wilt not the death of a sinner—who, when we repent, rememberest our sins no more,—have mercy on me and spare me.

Jesus, wounded for our iniquities, and bruised for our sins; I grieve for my sins, which have so grieved Thy Sacred Heart.

Have mercy on me and heal my soul, for I have sinned against Thee.

Give me, my God, the contrite and humble heart which Thou wilt never despise.

O that I had the tears of Peter and Magdalen!

Wash me yet more from my iniquity, and cleanse me from my sin.

O Mary, obtain for me true sorrow for my sins, forgiveness for them, and the grace of final perseverance.

Have mercy on me, O God, according to Thy great mercy; heal my soul for I have sinned against Thee.

O God, be merciful to me, a sinner: Thou who hast made me, have mercy on me.

O Lord, I have sinned exceedingly in my life: what shall I do, whither shall I fly, but to Thee, my God.

What can I do for my sins but humbly confess them and lament them: hear me, I beseech Thee, O my God. All my sins displease me now exceedingly: I will never commit them any more; I am sorry for them, and will be sorry for them as long as I live. I am willing to make satisfaction for them to the utmost of my power. Forgive, O my God, forgive me my sins, for Thy holy Name's sake. Save my soul, which Thou hast redeemed with Thy Precious Blood. Behold, I commit myself to Thy mercy: I resign myself into Thy hands. Deal with me according to Thy goodness, not according to my wickedness and iniquity.

Jesus, Son of David, have mercy on me.

Bureau of Information

Send all Questions for this Department to Box 537, Huntington, Indiana.

After we confess our sins to the priest and are forgiven, will the sins be made known before the whole world on the last judgment day?

The Bible seems to imply that they will: "There is nothing hidden, which shall not be made manifest." Mark iv, 26; "He will bring to light the hidden things of darkness and will make manifest the councils of hearts," I Cor. iv-v; "God will judge both the just and the wicked," Eccles. iii, 17. But those who have properly confessed and repented of their sins will have no reason to fear nor be ashamed, for "Then shall the just shine as suns in the Kingdom of their Father," Matt. xiii, 43.

In case of the refusal or neglect of the husband to pay the household expenses, rent, groceries, etc., is the wife bound to pay them? How far is the wife responsible for debts incurred by the husband in the running expenses of his place of business?

Yes, surely the wife is bound to pay debts incurred by the purchase of things needed or used in the home if her husband neglected to do so. Should the wife inherit her husband's place of business, she is bound to square the debts he incurred in running his business. Of course, there might be some obligations of the husband which he could not be expected to meet, but no man may leave to another money, which is not his. And money due the grocer or butcher is not his.

Why does a Catholic have to pay for a Mass to be said when a person dies? I am told that it cannot be said without payment. I am a convert, and feel I ought to know, so that when I am asked I can safely answer.

The offering for a Mass is not the purchase-price of the Mass. Prior to the twelfth century it was the custom for people to offer the things required for the carrying on of the service, such as the bread and wine, candles, incense, etc. Thereafter, in lieu of these, a money offering became the custom; and the same was regarded as legitimate, since St. Paul says: "They who serve at the altar partake with the altar. So also the Lord ordained that they preach the gospel who live by the gospel." I Cor. ix, 13-14. In regulating the salary of priests our Bishops take into account the offerings they receive for Masses, and establish a lower salary than would be, were there no Mass offerings. The salary of most priests is not greater than that of an ordinary mechanic or clerk in an office, whilst ten or twelve years are spent in preparing for the priesthood; hence the "money there is in it" could never be the attraction to the priesthood. The offering for a Mass is given even to members of religious orders, who personally are not allowed to have any money. The sacrifice which is made by the one who or

ders the Mass is in itself an act of merit. Another evidence that the Mass is not said for money is that, no matter how many people might engage Masses, the priest is permitted to say only one a day; the other offerings he would have to give to another who might say the Masses ordered.

Are second and third cousins allowed to keep company with the intention of marrying, both parties being Catholics?

According to the law of the Church, second and third cousins are not allowed to marry; it is an impediment, however, that can be removed by dispensation. But we would advise such relatives to desist from their intentions to marry, since, according to statistics, such marriages do not turn out well; the offspring are usually deformed or dull of mind. This is why many states forbid first and second cousins to marry.

Were any of the Apostles ever married?

We have no evidence that they were, unless St. Peter should have been. However, they were not allowed to retain their wives and at the same time become Christ's Apostles. Peter's boast was: "Behold we have left all things, O Lord, and followed Thee."

Where is Purgatory mentioned in the Bible?

The name "Purgatory" is not in the Bible just as the name "Bible" is not in the holy book. We call these scriptures "The Bible;" we call the place of temporary punishment mentioned in the holy book "Purgatory." The name does not make the place; the place must exist first, then receive a name. The Bible does refer to the place. Cf. Matt. xii, 32; Matt. v, 26; I Cor. xii, 13-15; I Pet. iii, 18-20. The Bible refers to this place along with hell whenever it says that a man will be punished according to his works; surely little sins will not be punished in hell. It refers to Purgatory when it commends prayer for the dead as in 2 Mac. xii, 43-46.

St. Mary's College

St. Marys, Kansas

Under the Management of the Fathers of the Society of Jesus

A Boarding College

Single Rooms for Advanced Students

TERMS: - \$250 PER YEAR

WRITE FOR CATALOGUE

Rev. Aloysius A. Breen, S. J., President

Good Farms for Catholics

THE LAND FOR CATHOLICS

Church, School and Resident Priest.

WILHELMINA

A New Catholic Colony under the patronage of MOST REV. JOHN J. GLENNON, Archbishop of Saint Louis.

THE LAND that Produces and Never Fails.

A Pleasant and Healthy Climate.

Sells at a very moderate price and on easy terms. No Agents. For all particulars address the Pastor and Local Manager, Rev. V. TESSELAAR, O. S. M., Wilhelmina, Missouri. When writing mention this paper.

Routt College

Jacksonville - Illinois

ENDOWED CATHOLIC INSTITUTION

Free Tuition Young Men and Women

If you have any deserving poor boys I will take them for \$100 board and tuition. We have just increased our endowment to \$100,000.

For any information, address

REV. JOHN W. CROWE, Jacksonville, Ill.

OUR SUNDAY VISITOR

Issued by the
CATHOLIC PUBLISHING COMPANY
Huntington, Indiana

REV. JOHN F. NOLL, Editor.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Acts of March 3, 1879.

Subscription Price 50c the year
(In Advance)

SUNDAY, AUGUST 11, 1912.



Fort Wayne, Ind., March 29th, '12.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is a truly apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable. Of course this could not be done unless the edition, each issue, would be at least 50,000. I hope you will be able to secure that number of subscriptions from the pastors of the parishes. It would be a pity if a proposition of this kind failed of accomplishment.

Wishing you God's abundant blessing on your work, I remain,

Devotedly yours in Domino,

H. J. ALERDING, Bishop of Fort Wayne, Ind.

Experienced Printers Wonder That We Can Succeed Without a 100,000 Circulation.

Rev. J. F. Noll:

Dear Father—A few weeks ago I found a soiled copy of the "Sunday Visitor," which some pagan had committed to the wastebasket. If I could juggle all the words of Webster's Dictionary and arrange them, they would not in the least degree express my joy, delight and wonder at this finding.

A Catholic Weekly at "one cent per week" is a marvel indeed. I am seventy-nine years of age. I have been working at the book-binding business since I was thirteen years of age, and without any pride, I can honestly say, I know more of the wants of our people than most of men.

I have been extensively connected with printing and publishing since 1866. I have been at one time foreman with Rand-McNally Company, Chicago. I have been in the habit of making all kinds of estimates in the printing and publishing way. Have figured that nothing less than 100,000 circulation will put your paper on a paying basis. I have figured that composition, press work, paper, mailing, editorial work, rent, office help, etc., will cost you over \$400.00 per issue.

This paper will sell well for a long time. If you make a good start you can build up the best Sunday paper in the United States. The Sunday papers are a disgrace to any civilized country. What an evil this is for a Catholic family and a sinful way of spending Sunday! Your enterprise I consider greater than I do the discovery of America.

I hope I have not tired you with what I have written. I am sure God will bless and prosper your great and courageous work.

DANIEL McCANN,

Burbonnais, Ill.

DO YOU KNOW WHY NONE BUT WE CAN GET OUT A GOOD WEEKLY PAPER SO CHEAP?

Well, Father Noll, whom necessity compelled to take over a big printing plant to publish his widely-circulated Magazine (The Parish Monthly), saw his way to launch "Our Sunday Visitor" without investing in much more machinery. Forseeing the great good to be accomplished by such a publication, he felt that he should make his printing plant meet the want, even if the enterprise only paid for itself.

We call our plant "The Catholic Publishing Company," whilst it is no corporation. It is only a company in the sense that provision has been made for its continuance in the event of death or disability of the Reverend Editor of "Our Sunday Visitor," and "The Parish Monthly." Father Noll has always been a prudent and successful defender of the Catholic cause, and is happy only when he sees visible results from his endeavors.

\$1.00 ONE DOLLAR \$1.00
(IN ADVANCE)

WILL PAY FOR A YEAR'S SUBSCRIPTION TO

"Our Sunday Visitor" AND—
"Extension Magazine"

—OR—

"Our Sunday Visitor" and "The Catholic Monthly"

SEND SUBSCRIPTIONS TO

THE CATHOLIC PUBLISHING CO., Huntington, Ind.

Our "BIG BOOK," entitled:

"FOR OUR NON-CATHOLIC FRIENDS"

\$1.00 in Cloth The Fairest Argument, 25c in Paper

Postage, 15c extra Is now ready. Postage, 10c extra

For Our Non-Catholic Friends

---The Fairest Argument

(Continued from Page One.)

that outside the Catholic Church, so-called Christianity consists of a multiplicity of dissenting sects, which are ever undergoing new subdivisions.

Rt. Rev. Monsignor Vaughan illustrates the intended unity of the Church in her members by the following apt simile. (He had just remarked that our Savior compares His Church not to a belt of trees or a forest, but to a single tree):

"We will select this last figure and examine it somewhat more in detail. In the first place, then, a tree is a single organic whole, and homogeneous throughout. Though it is made up of a great number of different parts, yet every one of these parts is in perfect harmony with the rest, and all are correlated. Further, the different parts are not only correlated; they are disposed and arranged according to a special plan. The leaves are dependent upon the smaller branches, the smaller branches on the larger, and each of the larger depends upon one and the same trunk. Supposing the tree to be, e. g., an oak, then every part will have the characteristics of the oak. The leaves may be innumerable, they may grow on a thousand different branches of the oak. Search as we may, we shall never find so much as one beech or ash or maple leaf on any branch that grows out of the oak stem. How is this uniformity secured? The answer is plain. They will draw their nourishment from the same source. Every twig and leaf, even the most remote, is fed by the sap rising from the one trunk.

"The leaves represent the Catholic hierarchy throughout the entire world. They are in direct communion with their respective parish priests (the smaller branches of the mystical tree). The priests, in their turn, are in direct communion with their bishops (i. e., the larger branches). And all the bishops are in direct and constant communion with the Sovereign Pontiff (i. e., the trunk or stem of the entire tree). In this way the least and humblest catechumen is as truly united with the great center of authority at the Vatican, and as truly in touch with its decisions and its teaching, as the crowned heads of Spain or Italy, or indeed as the Archbishops of Paris or Westminster."

This conception of unity is in perfect accord with what was emphasized by the Church's best teachers in her golden age:

ST. CYPRIAN.
"The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny; even as the sun has rays many, yet one light; and the tree brings many, yet its strength is one seated in the deep-lodged root; and as, when many streams flow down from one source, though a multiplicity of waters seem to be diffused from the boundlessness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids the division of light; break a branch from the tree, once broken it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth, in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one head, one source, one mother abundant in the results of her fruitfulness." * * *

Whoever parts company with the Church and joins himself to an adulteress, is estranged from the promises of the Church. He who leaves the Church of Christ attains not Christ's rewards. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a Mother. If any man was able to escape, who remained without the ark of Noah, then will that man escape who is out of doors beyond the Church. The Lord warns us, and says: "He who is not with Me is against Me, and he who gathers not with Me, scattereth." He who breaks the peace and concord of Christ, sets himself against Christ. He who gathers elsewhere but in the Church, scattereth the Church of Christ. The Lord saith, "I and the Father are one;" and again of the Father, the Son, and the Holy Ghost, it is written, "and these three are one;" and does any think, that oneness, thus proceeding from the divine immutability, and cohering in heavenly sacraments, admits of being sundered in the Church, and split by the divorce of antagonist wills? He who holds not this unity, holds not the law of God, holds not the faith of Father and Son, holds not the truth unto salvation.

"There is one God and one Christ, and His Church is one, and the faith one, and a people one, joined into a solid oneness of body by a cementing

concord. Unity cannot be sundered; nor can one body be divided by the dissolution of its structure, nor be cast piecemeal abroad with vitals torn and lacerated. Whatever is parted from the womb cannot live and breathe in its separated state; it loses its principle of life." (De Unitate, Eccl.).

ST. AUGUSTINE.

"Come to us, brothers, come! that you may be engrafted on the true vine. You yourselves cannot but perceive what the Catholic Church is, and what it is to be cut off from the stem. If then there be among you any who have care of themselves, let them arise, and come and draw vigor from the root; let them come before it be too late; before they lose the little Catholic sap that yet remains to them, and become dry wood fit only for the fire. Come, then, to us, brothers, if you will, and be engrafted on the vine. It grieves us to see you lying as you are, topped off from the tree. Reckon, then, one by one, the Pontiffs who have sat from his time downwards on Peter's very seat, and mark the regular succession in that order of Fathers. That seat is the rock, which the proud gates of hell overcome not." (Cont. Don.).

MATTHEW ARNOLD.

"If there is a thing alien to religion, it is division. If there is a thing specially native to religion, it is peace and union. Hence original attraction towards unity in Rome."

DR. PHILIP SCHAFF.

(In "Reunion of Christendom.")
"The Reunion of Christendom, presupposes an original union, which has been marred and obstructed but never entirely destroyed."

REV. GEORGE F. CANDLIN.

(Protestant Missionary.)
"To have large measure of missionary success we must have increased Christian unity. In the very nature of things these two must go together. In the family, in business, in the management of the state, we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably to each other. Can we imagine that in religion alone, which ought to be its grandest expression, the law is relaxed? Is a religion universal in its empire, but disordered and dispirited in its fellowship, so much as conceivable? The world conquered by a divided Church? Never!"

CHARLES ELIOT NORTON.
(Professor Emeritus at Harvard, writing of the condition of Europe during the 10th century.)

"While the various nations were thus drawing apart within local boundaries of which the precise limits were, indeed, in many cases but imperfectly determined, certain general influences were operating incessantly and irresistibly to unite them as they had never before been united as mem-

bers of a vast and real, however vague, moral commonwealth.

"Chief among these uniting influences was Christianity. For it not only subjected all believers, whatever their differences of race and custom, to a common rule of interior life, bringing all under one universally acknowledged supreme authority, but it also filled their imaginations with common hopes and fears and supplied their understandings with common conceptions of the universe, of the origin and order of the world, and of the destiny of man."

"The Church, in which the authority of Christianity was organized and embodied as the divine instrument for the government of the world, claimed universal obedience. Within her pale there was no distinction of race or of person. Her discipline exacted of all men equal submission. Her ceremonial observances were celebrated everywhere with a uniform and impressive ritual. Her sacraments were essential to salvation. By the vast mass of ecclesiastical tradition and legend she afforded the material of thought, fancy and feeling to the whole body of Christian people."

"Even the pagan mind is sufficiently logical to accept unity in belief in all who profess to belong to the Church of Christ. Who, they are told, was a God-man. Because the Protestant missionaries who work among them represent several sects, each differing considerably, yet supposedly based on the same Book, these pagan people are inclined to distrust the whole Christian economy."

THE LONDON TABLET.

(Referring to the Eucharist Congress held in 1908.)

"In one humble corner was the representative of the Archbishop of New Orleans, one Father Brockmeier, whose name announces him a Teuton, and he was the founder of the League of Priest-Adorers, who are pledged to watch one hour a day before the Blessed Sacrament. Nearby a Chinese was in devout prayer. Mongolians from Japan, Indians, Negroes, bearded priests from missionary lands, Germans, Dutchmen, Greeks and Poles, and Africans, all mingled with French and English. Here was a Gael from the Highlands, there was a Celt from Brittany, side by side with a dark-eyed Spaniard and a blue-eyed Norseman. And they were all of one heart and one mind. What was most striking was the great preponderance of men, and the profound devotion of the whole congregation. They had come to meet their God and to pray and assist at the great eternal sacrifice, one and indivisible for the world."

REV. J. S. THOMPSON.

(Los Angeles, Cal.)
"The poor, the common, and the rich people meet together in that Church, as children of the same common Father. The poor, hard-working man and woman are found in that Church. It is an ancient Church. It was the ancient Church before the birth of Protestantism. It has cohesion and unity and continuity."

A Practical Study in Socialism--Logic Applied

(Continued from Page One.)

couple still continues to be rewarded, and a little later the force is again increased by the employment of two or three more men. The husband and wife still work steadily, though the wife is giving less time to the business and more to her home and children. Her husband, however, his spirit awoke at the favorable prospect extending before him, continues to pay close attention to every detail of his business. His oldest son now enters the firm in the capacity of driver. Their wares becoming better known, their market gradually extends as the years go by beyond the limits of the city in which they live, until they are eventually supplying a number of the adjacent towns. This steady growth of business is accompanied by a steady growth in the size of the plant and of the force employed. The percentage of profit is of course greater than at the outset because of the reduced price at which they can buy their supplies in large quantities. The retail price of their product remains the same, however; and the wages of their employees still remain the highest paid in that line of work.

Steadily the business increases under the wise superintendence of the owner until at length the factory is the largest operated in that section of the country. The wares are extensively advertised and the output distributed far and wide.

At length the owner and founder feeling that he has earned a rest, retires and turns over the business to his son. His income is sufficient to allow him to live in ease if not in luxury. His days at length being numbered, he is gathered to his fathers and his son inherits the business, now worth several hundred thousands of dollars.

This picture is typical of the growth of the greater number of the industries of the country today.

It is true that many of our industries embrace thousands instead of hundreds of miles, but in practically every case the business had but an humble beginning. The difference is but of degree and not of kind. It is further true that many of these gigantic corporations have waxed fat

through a ruthless destruction of competition and an habitual disregard of the principles of fair dealing. But these evils are not inherent in the expressions of a spirit of greed strengthened by a feeling of omnipotence which requires but the sting of the lash of the law to teach these guilty of such practices that society will not tolerate their conduct.

But to revert. When the first assistant was employed in the little bakery, his employer, in the eyes of the Socialists, entered the capitalist class, for we are told elsewhere by Mr. Work that "Capitalism means the present industrial system wherein the mills, mines, factories, etc., are owned by private individuals and private corporations who hire men to do the work and pay them a fraction of the value of their labor."

When the young laborer paid his assistant three dollars a day and retained four dollars a day for himself, he robbed the employee of the surplus dollar, says the Socialist. At least his argument inevitably leads to that. In fact, he does not in such a case openly agree that such is true, but confines his attention to the employer or who does business on a more extensive scale. But logic can not be limited by expediency. If the employer is guilty of robbery in one case, he certainly is in the latter. If the Socialist does not argue, it is only because he knows it is easier to arouse prejudice against the wealthy than against those in moderate circumstances.

Is there robbery in either case? Is there "gouging," as Mr. Work prefers to call it? Who earned the first surplus dollar? Was it not earnestly earned by the employer by the economy of himself and his wife and by their foresight in seeing an opportunity to fill a need of the public? When the employer saved that dollar instead of spending it, he thereby increased his working capital that much, and put himself in a position to give employment to another man. As his profits increased, his business increased proportionately. Note further that it increased in exact proportion to his ability to properly control it. If our young "capitalist" had

Parochial Schools Excel Even From An Intellectual Standpoint

(Continued from Page One.)

pupils and two pupils of other private schools.

"When it is considered that the total enrollment of the public schools is much greater than that of the parochial schools, and that several pupils of suburban schools figure in the list of public school prize winners, the showing of the city public schools seems even less creditable."

"Another obvious fact is that in the higher grades better writing is done in the parochial schools than in the public schools. The younger children won most of the prizes that went to the public schools, and most of the honors in the older classes to the parochial schools."

"Evidently handwriting is made a serious study in the church schools and pupils develop proficiency as they grow older. In the public schools, on the contrary, it would seem that beyond the primary grades writing is neglected. Presumably this is on the theory that, as a person's permanent form of handwriting develops only with maturity, the cultivation of a

year, the employee continues to do the same amount of work. Has he earned that increase by his labors? What else is such increase but the interest on the capital invested, combined with the reward due to the ability of those in charge of the business? If the employees are in fact entitled to this increased portion of the profits of the business, what is their share in case the employer, expanding his business beyond his capacity to control it, falls, leaving debts of thousands of dollars? Should these debts properly be charged up to the employees? Certainly, if they are entitled to the profits beyond their wages they are by the same logic morally liable for the debts in the event of the business resulting in failure."

I do not maintain that the present industrial system is perfect. I do not maintain that inequality in modern society does not exist. The Creator has endowed men with talents in varying degrees. Human endeavor can no more remove these inequalities than it can develop a plow horse into a race horse. Society, however, can abolish some of the abuses which are current in the realm of business. It can prevent holdups under the guise of industrial combination. It can see to it that there is a normal, healthy competition in business so that the price of products shall in truth be the true market price."

It can do much to ameliorate the condition of the lowly and stay the hand of greed and oppression. A great deal is being done in the enactment of hours of labor statutes, workman's compensation acts, old age pensions, and the like, and more can be done along these lines. The passage of inheritance and income taxes to prevent an undue concentration of wealth in the hands of the few is not inconsistent with the existence of the present industrial system. We may well say with one of the leaders of the more conservative Socialists of today, that "not until economical conditions of life make it possible for every child born into the world to attain the fullest possible development of its powers will it be right for us to rest content and satisfied."

But these reforms must be made along the line of common sense. Human nature can not be changed, natural inequalities can not be abolished by harking to the siren song of the Socialist. Socialistic Utopias have been dreamed of since the dawn of history. Humanity must, however, attain its destiny along practical lines and subject to the limitations of human nature.

Socialism is the creed of failure. It embodies the idea that the incapable are as much entitled to lead as the capable, that the rewards of those who stoically and unwillingly perform the services allotted to them should be the same as of those to whose foresight and acumen the world's progress is due. A doctrine at such variance with the laws of reason and in such disregard of the natural differences existing in mankind is certainly a preordained failure."

One man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

childish hand would be a waste of time.

"In any event the children of the parochial schools made a magnificent showing in the writing contest."

Catholic Schools,
First prizes 80 per cent
Second prizes 60 per cent
Public Schools,
First prizes 30 per cent
Second prizes 40 per cent
CATHOLIC PUPILS PASS BEST EXAMINATIONS.

We reproduce the following from the New York Normal College's Annual report, (1901-1907).

Total of public school applicants (Manhattan and Bronx) 4,857
Accepted 3,211
Per centage of successful public school applicants 67
Total of parochial applicants (Manhattan and Bronx) 1,259
Accepted 924
Percentage of successful parochial school applicants 74
And it must be remembered that the New York public schools have as many more candidates to draw on

been of but mediocre talents, he would have promptly failed when he attempted to expand his business beyond his ability to handle it. Bradstreet records for the year 1911 a total of 3,419 business failures due to incompetency out of a total number of failures for that year of 12,646. Or if the young employer had neglected his business, failure would have engulfed him. Or if he had given away to extravagance the same result would have followed. Bradstreet records 277 failures attributable to the former and 108 to the latter cause in 1911.

But, being competent, attending strictly to business, and avoiding the shoals of extravagance, our "capitalist" continued to thrive. Until he actually retired, he gave personal supervision to the various departments of his bakery, directing his foremen as they gradually came to be employed, and keeping a careful outlook for new fields into which to send the products of the business.

But our more conservative Socialists may answer, it may be conceded that the proprietor was entitled to the profits so long as he personally supervised the business, but certainly, not after he retired. But, let us inquire, what is the immense plant built up by him, this business premeating a vast territory but the crystallization of his ability and the embodiment of his thrift. What would you have? Would it have been better for society that he should have neglected the opportunity that presented itself to him, that he should allow his talents to have lain dormant? Is not society the richer in the establishment of an industry regularly employing scores of men? If the benefit to the men employed continues, why should not the two who made it possible be rewarded by it? It may be answered, "Although we do not object to the founders of a great industry being insured against poverty in their old age, we do object to their drawing immense incomes while their employees barely earn a subsistence." The answer to this objection is involved in the preceding examination made as to the source of this wealth. If a person starts a business which does not fulfill a public need, he can not hope to succeed. Even if the need exists, he can not succeed unless he have the native ability. Even that is insufficient unless accompanied by thrift and industry. If combining these qualifications he does succeed, is not whatever profit there is to be derived from the business properly his? By what process of logic can it be said to belong to his employees?

One man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

childish hand would be a waste of time.

"In any event the children of the parochial schools made a magnificent showing in the writing contest."

Catholic Schools,
First prizes 80 per cent
Second prizes 60 per cent
Public Schools,
First prizes 30 per cent
Second prizes 40 per cent
CATHOLIC PUPILS PASS BEST EXAMINATIONS.

We reproduce the following from the New York Normal College's Annual report, (1901-1907).

Total of public school applicants (Manhattan and Bronx) 4,857
Accepted 3,211
Per centage of successful public school applicants 67
Total of parochial applicants (Manhattan and Bronx) 1,259
Accepted 924
Percentage of successful parochial school applicants 74
And it must be remembered that the New York public schools have as many more candidates to draw on

been of but mediocre talents, he would have promptly failed when he attempted to expand his business beyond his ability to handle it. Bradstreet records for the year 1911 a total of 3,419 business failures due to incompetency out of a total number of failures for that year of 12,646. Or if the young employer had neglected his business, failure would have engulfed him. Or if he had given away to extravagance the same result would have followed. Bradstreet records 277 failures attributable to the former and 108 to the latter cause in 1911.

But, being competent, attending strictly to business, and avoiding the shoals of extravagance, our "capitalist" continued to thrive. Until he actually retired, he gave personal supervision to the various departments of his bakery, directing his foremen as they gradually came to be employed, and keeping a careful outlook for new fields into which to send the products of the business.

But our more conservative Socialists may answer, it may be conceded that the proprietor was entitled to the profits so long as he personally supervised the business, but certainly, not after he retired. But, let us inquire, what is the immense plant built up by him, this business premeating a vast territory but the crystallization of his ability and the embodiment of his thrift. What would you have? Would it have been better for society that he should have neglected the opportunity that presented itself to him, that he should allow his talents to have lain dormant? Is not society the richer in the establishment of an industry regularly employing scores of men? If the benefit to the men employed continues, why should not the two who made it possible be rewarded by it? It may be answered, "Although we do not object to the founders of a great industry being insured against poverty in their old age, we do object to their drawing immense incomes while their employees barely earn a subsistence." The answer to this objection is involved in the preceding examination made as to the source of this wealth. If a person starts a business which does not fulfill a public need, he can not hope to succeed. Even if the need exists, he can not succeed unless he have the native ability. Even that is insufficient unless accompanied by thrift and industry. If combining these qualifications he does succeed, is not whatever profit there is to be derived from the business properly his? By what process of logic can it be said to belong to his employees?

One man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

one man may be employed by a firm at its outset whose wages constitute the greater part of the firm's expenses. That man continues to work as before, turning out the same quality of the finished product upon which he is employed. The business increases and the profits increase proportionately. While the profits have risen for instance from one thousand to ten thousand dollars a

A NEW MOTHER HOUSE

A new Mother House of the Sisters of St. Francis has been opened at Gary, Indiana. These Sisters have just taken charge of the big *Mary Hospital* there and are in sore need of candidates. Girls who would like to do hospital work as *Sisters* will be welcomed by this community.

Address: MOTHER AGNES,

(Care Mercy Hospital) Gary, Indiana

We would strongly recommend a little work by the Rev. John Schmidt, of the Cathedral, Grand Rapids, entitled: "How to Get Married." Copies retail at ten cents.

We would also highly recommend the weekly Catholic paper "America" for our Catholic men of education, and the monthly magazine, "Extension," both because of its merits and because it supports Catholic Missionary endeavor. The subscription price of the former is \$3.00, and of the latter \$1.00 a year.